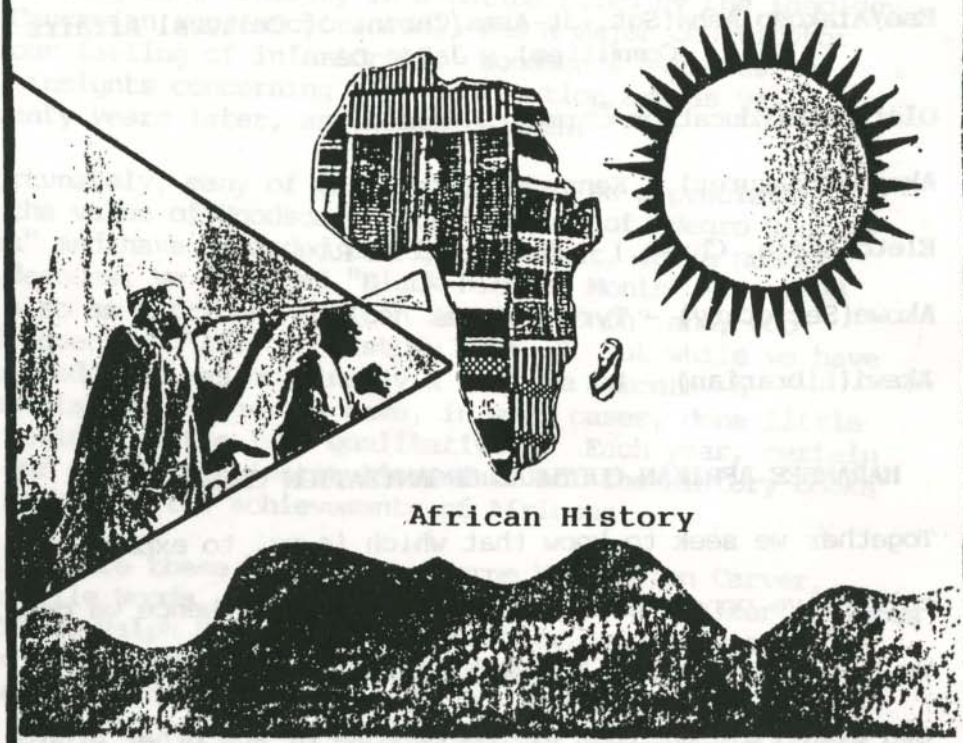
HARAMBEE FLAME

Vol. XVII No. 2 February 1996



African History

In This Edition –

Commentary: History: Expanding on Woodson's Idea; **From Other Sources/Back In Time/Kuumba:** History In Literature; **Books; Africentric Crossword Puzzle**

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Shaheed Khaleel Hamza

Eso/Alakoso Asha(Sgt.-at-Arms/Chrmn. of Cultural Affairs Committee) - JaRon Dean

Olotu Eko(Education Chrmn.) - Mondo

Akapo(Treasurer) - Kenny Walker

Eleto(Admin. Chrmn.) - Iem Hotep Sa RA

Akowe(Secretary) - Tyrone Hayes

Akewi(Librarian) - Ur ser Ra

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

Commentary

It was in 1926 that Carter G. Woodson established "Negro History Week." Our brother understood that African people in the U.S. had been deprived, and were continuing to be deprived, of a vital kind of knowledge of the collective self--namely, knowledge of our their history. And he understood that this deprivation, set in the context of our living as a minority in a nation ruled by the ideology of Caucasian supremacy(racism), was a major contributor to our feeling of inferiority. Woodson's awareness of and insights concerning this deprivation are as valid now, seventy years later, as they were then.

Fourtunately, many of us have retained an appreciation of the value of Woodson's establishment of "Negro History Week" and have expanded the idea so that, for a number of decades, we have had "Black History **Month**"--referred to also as "African-American History Month" and, too infrequently, "African History Month." But while we have expanded what was originally a week to a month--a **quantitative** change, we have, in many cases, done little to build upon the idea **qualitatively.** Each year, certain of our people and institutions dust off the history books to highlight the achievements of Africans.

But who are these Africans? George Washington Carver, Granville Woods, Louis Latimer, Madame C. J. Walker, Crispus Attucks, Ralph Bunch, Phyllis Wheatley, and others who have made "significant contributions to society." In the "Black" History/"African-American" History tributes that get the most exposure, what we get are trite and worn-out parading of names, dates, and events, generally limited in scope to the achievements of **individual** African people in the **U.S.** And too typically, the achievements cited are those which contributed to the economic, political, and other prosperity of Europeans/Caucasians and, often, without regard to or at the expense of African people. Much of what we see in these tributes is driven by the idea that **our** achievements and sacrifices have been major factors in the building of the "greatness of this land of ours."

But this, the United States of (Occupied) America is **not**

our land. The continent of Africa is our land. We are simply the lost children of kidnap victims, who haven't had the good sense to find our way back home. Yes, we have contributed to the "greatness" of this country. But this greatness is one of material wealth, that we have contributed much to and derived, in relative terms, a bare pittance of benefit from. This greatness is one of political power, which we have practically none of; of military might, which our people in other parts of the world have been often victimized by; of technological "progress," which, while it has produced innumerable time and energy(human)-saving devices and systems, has also polluted the physical environment, endangered the public health, and thrown countless people out of work and made certain categories of laboreres superfluous and/or obsolete.

What many of these "Black" History/"African-American" History triutes do, in essence, is honor the contributions that we have made to the prosperity of the foreign occupiers(Europeans) of this land. For example, Crispus Attucks was killed in the "Revolutionary" War. But he did not die for us. Buffalo Soldiers were skilled and courageous fighters. But what are they known for? Their participation in the near annihilation of this land's indigenous people, people with whom we shared a common oppressor. Ralph Bunch did go far politically. But it was the agenda of Europeans, not our interests, that he acted on behalf of.

The deprivation of knowledge of the collective self that Carter G. Woodson saw seventy years ago is still with and in us. Now, as then, it impedes our ability to function. A knowledge of the collective self that is limited in scope to the space and time borders of the U.S. is a knowledge that both leaves us substantially deprived and helps us to function as "Americans." But we aren't Americans. We are Africans who are living in America and, as a people, controlling not one basic institution/system upon which our lives depend.

A "black" history or "African-American" history is, at best, a placebo for our collective ailment of deprivation. At worst, it is a deadly poison. What our needs require

are **African** history programs, programs that are both Africentric and pan-Africanist. Africentric history programs survey and assess persons, groups, events, and developments through the lens of an African point of view. Pan-Africanist programs survey and assess, taking **all** African people into account--African people in Africa, Europe, the Americas, wherever we happen to be and have been. These kinds of programs would recognize, for example, the scientific inventiveness and economic contributions to her people by C.J. Walker but would not fail to recognize that her hair-straightening products also contributed to the physical--at least--Europeanization of African women in this country. They would pay tribute to the medical genius of someone such as Charles Drew but in the context of a long tradition of African medical genius, going back to Imhotep of Kemet(ancient "Egypt") and beyond. They would cite Africans throughout the world who have been skillful and courageous in war but not without posing and addressing the question of the extent to which these persons were **our** heroes. Benjamin O. Davis, Sr., for instance, was a great hero for Europeans; but Queen/General Nzinga of sixteenth-century Ndongo(essentially, modern-day Angola) was a great hero for **us.**

We need the kinds and quality of knowledge of the collective self that will make better **Africans** of us--people who recognize and understand our African identity, learn and assume the traditional values of our ancestors, think from the perspectives constructed by those values, and try our best to act in the interests of African people collectively. Kinds and quality of historical knowledge and understanding that don't help us become better Africans or that stand in the way of our becoming better Africans are kinds and quality of historical knowledge that are of no use to us.

But pan-Africanism and Africentrism do not only play a part in surveying and assessing the historical contributions and achievements of people but in the **cultural composition** of those of us who do this surveying and assessing. If an African is of U.S. birth, he or she is an African; if of European birth, he or she is an African; if of African birth, he or she is an African. This being so, it is **ludicrous** for there to be both Africans of U.S. birth and

fricans from the Motherland on a college campus and for hese two groups(whether students or faculty members) not o work together in designing and putting on programs of ribute to our history. Likewise, it is ludicrous for ur community-based organizations not to seek out the input f Africans from Africa or elsewhere outside of the U.S. n planning and putting on African History programs.

or Africans of US birth to fail to involve Africans from he Motherland, the Caribbean, and elsewhere in celebration f African history is comparable to family members in one tate deciding to hold a family reunion and not sending ut invitations to family members in other states.

or us to celebrate African history is for us to have a amily reunion. We reestablish and strengthen our psychic onnection with the whole African world--our extended amily--and remind ourselves that the steps we take are art of the historic march forward begun by our earliest ncestors. By studying our history, we enhance the harpness of our vision, which is required if we are to ee where we're going.

-Editor

Editorial Policy

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped, self-addressed return envelope.

From Other Sources

(This being our annual African History edition of the HARAMBEE FLAME, we are altering the usual format. In this edition, "From Other Sources," "Back In Time," and "Kuumba" are being combined. What follows is a tale of our history, as taken from the works of a number of African people who have written of it. These passages are fictional in the sense that they do not state "facts," per se. But they reflect our story, from the very beginning up to the modern era.)

Creation

In the beginning of the one God, Amma created the sun and moon like pots, his first invention. The sun is white hot and surrounded by eight rings of red copper, and the moon is the same shape with rings of white copper. The stars came from pellets of clay that Amma flung into space. To create the earth, he squeezed a lump of clay, as he had done for the stars, and threw it into space. There it spread out flat, with the north at the top, and its members branched out in different directions like the body, lying flat with its face upwards.

Amma was lonely and drew near to the female earth to unite himself with it. But his passage was barred by a red termite hill. He cut this down and union took place, but the interference made it defective and instead of twins being born, which would have been natural, a jackal was born instead. This jackal was a trouble to him afterwards...

There was further union between God and Earth and twins were born. They were like water and green in color. Their top half was human and the bottom half snake-like. They had red eyes and forked tongues, sinuous arms without joints, and their bodies covered with short green hair, shining like water. They had eight members and were born perfect. These two spirits were called Nummo, and they went up to heaven to get instructions from God, since he was their father and they were made from his essence which is the life-force of the world, from which comes all motion and energy. This force is water and the Nummo are in all water, or seas and rivers and storms, in fact they are water. They are also light and emit it constantly.

When the Nummo spirits looked down from the sky they saw Mother Earth, naked and in disorder. So they came down bringing the bunches of fibres from heavenly plants which they made into tow bunches to clothe the Earth in front and behind like a woman. The fibres were moist of the essence of the Nummo spirits. By means of this clothing the earth obtained a language, elementary but sufficient for the beginning.

The jackal, deceitful first born of God, was jealous of his mother's possession of language. He seized the fiber skirt in which the language was embodied. The Earth resisted this sinful attack and hid in her own womb, symbolized as an ant hill in which she changed into an ant. The jackal pursued her, and although the Earth dug down deep, she was not able to escape. The jackal seized his mother's skirt, gained the power of speech, and so he is able to reveal the plans of the Supreme Being to diviners.

The result of this unfilial attack was the defilement of the Earth, and Amma decided to create live beings without her. But when he had formed their organs the Nummo spirits saw that there was a danger of twin births disappearing. So they drew a male and a female outline on sthe ground, on top of one another. And so it was, and has been ever since, that every human being has two souls at first, man is bi-sexual. But a man's female soul is removed at circumcision, when he becomes a true man; and the corresponding event happens to a woman at excision.

(From Dr. Yosef ben-Jochannan's AFRICAN ORIGINS OF THE MAJOR "WESTERN RELIGIONS." Dr. Ben states that this creation myth, explaining certain elements of Dogon spirituality, was related to a Reverend Parrinder by a Dogon elder.)

Encroachment of the Europeans

...once upon a time an elephant made a friendship with a man. One day a heavy thunderstorm broke out, the elephant went to his friend, who had a little hut at the edge of the forest, and said to him: "My dear good man, will you please let me put my trunk inside your hut to keep it out of this torrential rain?" The man, seeing what situation his friend was in, replied: "My dear good elephant, my hut

is very small, but there is room for your trunk and myself. Please put your trunk in gently." The elephant thanked his friend, saying: "You have done me a good deed and one day I shall return your kindness." But what followed? As soon as the elephant put his trunk inside the hut, slowly he pushed his head inside, and finally flung the man out in the rain, and then lay comfortably inside his friend's hut, saying: "My dear good friend, your skin is harder than mine, and there is not enough room for both of us, you can afford to remain in the rain while I am protecting my delicate skin from the hail-storm."

The man, seeing what his friend had done to him, started to grumble, the animals in the nearby forest heard the noise and came to see what was the matter. All stood around listening to the heated argument between the man and his friend the elephant. In this turmoil the lion came along roaring, and said in a loud voice: "Don't you all know that I am King of the Jungle! How dare anyone disturb the peace of my kingdom?" On hearing this, the elephant, who was one of the high ministers in the jungle kingdom, replied in a soothing voice, and said: "My Lord, there is no disturbance of the peace in your kingdom. I have only been having a little discussion with my friend here as to the possession of this little hut which your lordship sees me occupying." The lion, who wanted to have "peace and tranquility" in his kingdom, replied in a noble voice, saying: "I command my ministers to appoint a Commission of Enquiry to go thoroughly into this matter and report accordingly." He then turned to the man and said: "You have done well by establishing friendship with my people, especially with the elephant, who is one of my honourable ministers of state. Do not grumble any more, your hut is not lost to you. Wait until the sitting of my Imperial Commission, and there you will be given plenty of opportunity to state your case. I am sure that you will be pleased with the findings of the Commission." The man was very pleased by these sweet words from the KIng of the Jungle, and innocently waited for his opportunity, in the belief that, naturally, the hut would be returned to him.

The elephant, obeying the command of his master, got busy with other ministers to appoint the Commission of Enquiry. The following elders of the jungle were appointed to sit

in the Commission: (1) Mr. Rhinoceros; (2) Mr. Buffalo; (3) Mr. Alligator; (4) The Rt. Hon. Mr. Fox to act as chairman; and (5) Mr. Leopard to act as Secretary to the Commission. On seeing the personnel, the man protested and asked if it was not necessary to include in this Commission a member from his side. But he was told that it was impossible, since no one from his side was well enough educated to understand the intricacy of jungle law. Further, that there was nothing to fear, for the members of the Commission were all men of repute for their impartiality in justice, and as they were gentlemen chosen by God to look after the interests of races less adequately endowed with teeth and claws, he might rest assured that they would investigate the matter with the greatest care and report impartially.

The Commission sat to take the evidence. The Rt. Hon. Mr. Elephant was first called. He came along with a superior air, brushing his tusks with a sapling which Mrs. Elephant had provided, and in an authoritative voice said: "Gentlemen of the Jungle, there is no need for me to waste your valuable time in relating a story which I am sure you all know. I have always regarded it as my duty to protect the interests of my friends, and this appears to have caused the misunderstanding between myself and my friend here. He invited me to save his hut from being blown away by a hurricane. As the hurricane had gained access owing to the unoccupied space to a more economic use by sitting in myself; a duty which any of you would undoubtedly have performed with equal readiness in similar circumstances."

After hearing the Rt. Hon. Mr. Elephant's conclusive evidence, the Commission called Mr. Hyena and other elders of the jungle, who all supported what Mr. Elephant had said. They then called the man, who began to give his own account of the dispute. But the Commission cut him short, saying: "My good man, please confine yourself to relevant issues. We have already heard the circumstances from various unbiased sources; all we wish you to tell us is whether the undeveloped space in your hut was occupied by anyone else before Mr. Elephant assumed his position?" The man began to say: "No, but----" But at this point the Commission declared that they had heard sufficient evidence from both sides and retired to consider their decision. After enjoying

a delicious meal at the expense of the Rt. Hon. Mr. Elephant, they reached their verdict, called the man, and declared as follows: "In our opinion this dispute has arisen through a regrettable misunderstanding due to the backwardness of your ideas. We consider that Mr. Elephant has fulfilled his sacred duty of protecting your interests. As it is clearly for your good that the space should be put to its most economic use, and as you yourself have not yet reached the stage of expansion which would enable you to fill it, we consider it necessary to arrange a compromise to suit both parties. Mr. Elephant shall continue his occupation of your hut, but we give you permission to look for a site where you can build another hut more suited to your needs, and we will see that you are well protected."

The man, having no alternative, and fearing that his refusal might expose him to the teeth and claws of members of the Commission, did as they suggested. But no sooner had he built another hut than Mr. Rhinoceros charged in with his horn lowered and ordered the man to quit. A Royal Commission was again appointed to look into the matter, and the same finding was given. This procedure was repeated until Mr. Buffalo, Mr. Leopard, Mr. Hyena and the rest were all accommodated with new huts. Then the man decided that he must adopt an effective method of protection, since Commissions of Enquiry did not seem to be of any use to him. He sat down and said: "Ng'enda thi ndeagaga motegi," which literally means "there is nothing that treads on earth that cannot be trapped," or in other words, you can fool people for a time, but not for ever.

Early one morning, when the huts already occupied by the jungle lords were all beginning to decay and fall to pieces, he went out and built a bigger and better hut a little distance away. No sooner had Mr. Rhinoceros seen it than he came rushing in, only to find that Mr. Elephant was already inside, sound asleep. Mr. Leopard next came in at the window, Mr. Lion, Mr. Fox, and Mr. Buffalo entered the doors, while Mr. Hyena howled for a place in the shade and Mr. Alligator basked on the roof. Presently they all began disputing about their rights of penetration, and from disputing they came to fighting, and while they were all embroiled together the man set the hut on fire and burnt it to the ground, jungle lords and all. Then he went home,

saying: "Peace is costly, but it's worth the expense," and lived happily ever after.

(from Jomo Kenyatta's FACING MT. KENYA)

On This Side Of The Water

A joke. A nigger joke. That was the way it got started. Not the town, of course, but that part of town where the Negroes lived, the part they called the Bottom in spite of the fact that it was up in the hills. Just a nigger joke. The kind white folks tell when the mill closes down and they're looking for a little comfort somewhere. The kind colored folks tell on themselves when the rain doesn't come, or comes for weeks and they're looking for a little comfort somehow.

A good white farmer promised freedom and a piece of bottom land to his slave if he would perform some very difficult chores. When the slave completed the work, he asked the farmer to keep his end of the bargain. Freedom was easy--the farmer had no objection to that. But he didn't want to give up any land. So he told the slave that he was very sorry that he had to give him valley land. He had hoped to give him a piece of the Bottom. The slave blinked and said he thought valley land was bottom land. The master said, "Oh, no! See those hills? That's bottom land, rich and fertile."

"But it's high up in the hills," said the slave.

"High up from us," said the master, "but when God looks down, it's the bottom. That's why we call it so. It's the bottom of heaven--best land there is."

So the slave pressed his master to try to get him some. He preferred it to the valley. And it was done. The nigger got the hilly land, where planting was backbreaking, where the soil slid down and washed away the seeds, and where the wind lingered all through the winter.

Which accounted for the fact that white people lived on the rich valley floor in that little river town in Ohio, and the blacks populated the hills above it, taking small consolation in the fact that every day they could literally look down on the white folks. (Cont. on page 13)

BOOKS

DESTRUCTION OF BLACK CIVILIZATION
Chancellor Williams

STOLEN LEGACY
George G.M. James

WHAT THEY NEVER TOLD YOU IN HISTORY CLASS
Indus Khamit Kush

GREAT BLACK LEADERS: ANCIENT AND MODERN
edited by Ivan VanSertima

BLACK WOMEN OF ANTIQUITY
edited by Ivan VanSertima

MAN GOD AND CIVILIZATION
John G. Jackson

THE AFRICAN ORIGIN OF CIVILIZATION
Cheikh Anta Diop

2000 SEASONS(historical novel)
Ayi Kwei Armah

THERE IS A RIVER
Vincent Harding

THE BLACK INDIANS
William Loren Katz

SLAVE INSURRECTIONS
Herbert Aptheker

ROOTS OF BLACK MUSIC
Ashenafi Kebede

WHEN AND WHERE I ENTER: THE IMPACT OF BLACK WOMEN ON RACE AND SEX IN AMERICA
Paula Giddings

AFRICAN PRESENCE IN THE AMERICAS: FULCRUMS OF CHANGE
Jan Carew

FACING MT. KENYA
Jomo Kenyatta

YURUGU: AN AFRICAN-CENTERED INTERPRETATION OF EUROPEAN THOUGHT AND BEHAVIOR
Marimba Ani

THE ICEMAN INHERITANCE
Michael Bradley

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On This Side Of The Water(Cont.)

(Passage on the previous page from Toni Morrison's SULA)

Betsey thought she must know all about the white people by now, she listened to them all day long. Every day. Not the way a blues gets in your bones and has ya inchin along in tune to the smells and sways of a colored day, so it's pleasant and downright comforting, but the way the gnats be coming at ya at night if no one has any bug lotion. White folks got on ya like gnats. She missed everything on account of them. She thought on what she could do as hard on the white folks as they were hard on her.

She was a secret now, lying in the dirt and dry leaves out of sight of Mr. Jeff's gardening tools. That man had a way about him. If there was an empty plot of ground, he'd sure 'nough find something to plant in it. But Betsey'd planted herself in the shadow of her tree and the fragrance of earth to conjure some way back at the white folks which didn't have one iota of the ways of the Lord in it. She wasn't certain she was making a bargain with Satan, but even if she did, white folks did it all the time. Come hell or high water, Betsey was gonna do em up right, least in her neighborhood.

Everybody'd gone off to swim at the Y. Friday was the day they cleaned the pool, that's how come the colored could swim on Fridays. Betsey'd missed that cause she got home from the white school too late to take the carpool of colored children over there.

The street was vacant. Like a big old movie set. Nothing, Nobody to do a thing with. What could she do alone? Better yet, what could she do alone that could exclude the white

folks, who were nowhere to be seen except in her wounds and aches of memories. Betsey decided to play hop-scotch, but she laid the hop-scotch pattern out with enough room to write "For Colored Only," "Crackers and Dogs Not Allowed," "Peckerwoods Got No Welcome Here," "Guineas Go Home." Betsey's hop-scotch was something to behold. Chalk never seemed so powerful as when it messed with white folks.

Betsey jumped all over her great design. She danced on the "No Whites" till it smudged beyond recognition. Then she wrote it over again till she was so tired she went into the house to take a nap.

The neighborhood was outraged. How in an era of desegregation and reconciliation of the races could such an ugly, hateful hop-scotch game appear on their street. Not one of the Negro families on the block admitted to having any hostile feelings toward white folks. Not a single one. Including the Browns, who were as astonished as the Blackburns and the Williamses that a prejudiced soul lived among them. Betsey volunteered to rid the street of the vile creation with a hose from round back of her house. There was no need to contaminate the minds of the young ones a moment longer. With a swoosh of water there'd be not one more unpleasantry about white folks visible on the block. But Betsey Brown had had her day, when she was in control.

(From BETSEY BROWN by Ntozake Shange. We apologize for the appearance of "nigger" in the passage from Toni Morrison's SULA. This is a term we must remove from our vocabularies. At the same time, however, we did not want to do anything to dilute the message contained in this passage from Sister Morrison's work.)

Africentric Crossword Puzzle #9 - Questions

Across

1-A number of sentencing studies have revealed that it is the _____ of the victim in a criminal case, more than that of the defendant, which is the major factor accounting for sentencing disparities between defendants of color and Caucasians.

5-_____deprivation is commonly cited by human-rights groups as characteristic of the modern super-max prisons, or prison units, in the U.S. and in some European countries.

22-"Letter From _____Jail" was written by M.L. King, Jr.

43-(last name)_____ was jailed in Winona, Mississippi in 1963 for walking into a "white" waiting room.

55-(last name)_____ was tried on murder charges in connection with the Marin County Court shoot-out.

65-In the latter part of 1995, several federal prisons experienced simultaneous rebellions, due, in part, to unfairness in _____ sentencing laws.

69-_____ IN MY EYE was written by African prisoner, George Jackson.

83-The penitentiary is, in part, an outgrowth of the Puritan idea that the law-breaker should do _____.

92-The prison, _____, in the southern U.S. has the same name as an oil-producing nation in southern Africa.

107-_____ Thomas is the main character in Richard Wright's novel, NATIVE SON.

116-Jomo Kenyatta was released from prison in 1958, where he'd been held by the _____ for his role in the so-called "Mau Mau" insurrection.

Down

1-_____ Island is the site of the notorious prison where Nelson Mandela spent more than 25 years of his life.

5-In 1851, Rev. Lewis Hayden, an African preacher, and several partners rushed into a Massachusetts courtroom and rescued an enslaved Brother by the name of _____, who was being held for return to his "master."

9-In September of 1919, an African, Will Brown, was taken from the courthouse by a mob of Caucasians, shot, hanged, and burned to death in the city of _____.

13-Marcus Garvey was deported from the U.S. in 1927 after serving more than two years in prison on a questionable _____-_____ conviction.

14-Toussant L'Ouverture died in 1803 in a prison in _____.

39-For her refusal to give up her seat on a bus to a Caucasian, Rosa Parks was jailed in (city)_____ in 1956.

50-The singing group, Sweet Honey In The Rock, recorded a song named after (last name)_____, who had been charged with "murder" for defending herself against a sexual assault by a jailer.

54-The "_____ Criminal Act" has been used by prosecutors throughout the U.S. as leverage in getting felons to cop pleas in subsequent criminal indictments.

75-A "____ sheet" is a police record of a person's arrests and convictions.

94-As part of the current "get tough on crime" rage, there has been a return in the U.S. of _____ gangs.

98-The recent executions of several members of the _____ ethnic group by the Nigerian government have led to implementation of a number of political and economic sanctions by several nations.

103-Identification-card requirements in housing projects in Chicago and other U.S. cities have been compared by critics to the _____ laws of apartheid South Africa.